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CHRISTIANIZATION OF CHINA.

THE population of China, in the first century of the Christian era, according to Malte Brun, was somewhat short of 60 millions. It was about the same, three centuries ago. Though since that time, it has increased to almost 400 millions; yet, as in some of the centuries preceding, it was reduced as low as 40 millions, (we prefer to speak in round numbers for the sake of easier recollection,) the average population of the whole period, has been about 70 millions. If we suppose, according to the ordinary reckoning, that three generations have departed this life in each successive century, it will follow that since the Saviour said to his followers, "Go ye into all the world, and preach the Gospel to every creature," not far from 4000 millions of souls, *from China alone*, have entered upon the retributions of eternity! What, then, has been done by the followers of Christ, for the salvation of all these millions? What is now doing for the conversion to God of the present generation of near 400 millions more, of immortal souls? And what are the prospects, at the present moment, of effecting the christianization of this great and growing empire? These are questions of the highest interest. We intend to devote this article to a rapid survey of the first part of the wide field which they open to our attention.

What has been done in past ages for the christianization of China? The history of the past divides itself into four parts. Efforts have been made by the Apostles, by the Nestorian Christians, by the Roman Catholics, and by Protestants.

I. APOSTOLIC MISSIONS.

It has sometimes been questioned, whether the Gospel was introduced into China in the Apostolic age. Mosheim doubts it. Mr. Gutzlaff, in the Appendix to his *Voyages*, took the same ground; but in his more recent *History of China* he admits its high probability. Chinese historians, it is true, have no where described the early introduction of Christianity; but this proves nothing against it, as they confound all foreign creeds, and treat them with indiscriminate contempt. The evidence in its favor is this. St. Thomas is denominated, in the Epitome of the Syrian canons, "the Apostle of the Hindoos and the Chinese." He is said to have traversed a great part of western Asia, visited India, and finally reached Kambalu, which according to the latest researches, is the Khanbalik of the Tartars, and the Peking of the Chinese. After establishing a church in Peking he returned to Hindostan, where he fell a victim of the hostility of the Brahmins. This is confirmed by the Chaldean ritual, which says, "By the blessed Thomas, the kingdom of Heaven was extended and opened to the Chinese." If this be a fact, it seems an interesting circumstance, that the very Apostle who had demanded the strongest and most palpable proofs of our Lord's resurrection, was afterwards honored to bear his name to the most distant regions of the known world. Perhaps he felt, in the recollection of his former unbelief, that he had much forgiven, and therefore he loved much.

II. NESTORIAN MISSIONS.

The year 636 forms a new era of the propagation of Christianity in China, though not in its purest form. The Syrian monument, alluded to by Mosheim, as found in Se-gan-foo, in the Chinese province of Shen-se, on the borders of Tartary, contains according to Mr. Gutzlaff the following record. Olopwan, the Nestorian, entered China from Judea A. D. 636, after having escaped great perils by sea and land. The learned Emperor Tae-tsung, whose royal residence was fixed at Se-gan-foo, in Shen-se, welcomed his arrival, examined his doctrine, acknowledged its truth, and published an edict in its favor. A church was built, and one-and-twenty persons appointed for its service. News of this success being conveyed to the Nestorians in the west, a great number of the brethren entered China as missionaries. For almost eighty years their churches flourished, but their mixture of superstition well nigh proved their ruin. In the reign of Heuen-tsung, A. D. 713, they were confounded with the Boodhists, and a severe edict prohibiting the worship of idols, published against them. The severity of this persecution however, did not extinguish their zeal; for Christianity, even in its most deformed shape, contains within it an invigorating and reviving energy. Though we know little of their subsequent history, yet we are told that the Chinese churches were constantly supplied with missionaries from Syria, down to the time of the ferocious Mohammedan conqueror, Timour or Tamerlane, in the 14th century, whose bloody hand swept them utterly away.

The Nestorians have ever been among the purest of the Eastern Patriarchal churches; though for some time past they have partially acknowledged the authority of the Pope of Rome.

III. PAPAL MISSIONS.

The Roman Catholics (chiefly it would seem from political motives) have labored in this great missionary field. Haiton, the Armenian traveller, informs us that the celebrated Kublai Khan, afterwards founder of the Mongol dynasty in China, was baptized, with his whole house, by Rubruquis, a missionary sent by St. Louis of France, and Pope Innocent IV. in 1250. But Kublai was then but 21 years of age; he had not yet established his power, and his conversion to Catholic Christianity appears to have been nominal, for when Emperor of China in 1268, he declined submission to the Pope. Yet many facts show that this great conqueror ever viewed Christianity itself with a favorable eye. Nayan, his uncle, a professed Christian chief, had rebelled against him. A great number of Christians were in the ranks of Nayan, and the sign or the cross was in his banners; but his army of 400,000 men was cut to pieces by the impetuous valor of Kublai. When the Jews and Saracens perceived the banner of the cross overthrown, they taunted the Christians, who complained to the Emperor. Kublai severely rebuked the infidels, adding, "If the cross of Christ has not proved advantageous to the party of Nayan, the effect has been consistent with reason and justice, inasmuch as he was a rebel and traitor to his lord, and to such wretches it could not afford protection. Let none therefore presume to charge with injustice the God of the Christians, who is the perfection of goodness and justice!" On returning to Peking after this signal victory, the Emperor commanded all the Christians to attend him at the festival of Easter, and bring with them their sacred book, containing the four Gospels. He caused the book to be perfumed, devoutly kissed it, and directed all his nobles present to do the same. The Mongol prince Barkah also, another grandson of Genghis Kan, on a journey to Peking, is said to have met some Christian merchants, and to have been converted by them. On his return he enjoined all his subjects to follow his example, but died before he saw his wishes realized. About A. D. 1275, Vicenza and Tripoli, two learned friars, were sent by Pope Gregory X. as missionaries to Peking, in company with the celebrated Venetian travellers Nicolas, Matthew, and Marco Polo. The missionaries, however, terrified by the dangers of a route through so many deserts inhabited by rapacious hordes, and filled with scenes of barbarity and blood, did not reach their destination. In 1289, Corvino, another friar, sent by pope Nicolas IV., penetrated to the capital of China, soon after the succession of Timur Kan to the throne of his grandfather Kublai. According to his own account, he erected a church in Peking, but the Nestorians bitterly opposed him. The Tartar Khan George, who was a Nestorian, he brought over to the Catholic faith, and translated the New Testament and the Psalter into the language of the country. Upon his representations, new missionaries were sent

out ; with what success we know not, as circumstances not long after arose which put an end to the mission.

A century afterwards, the Portuguese discovered the way to India round the Cape of Good Hope, and in 1511 took possession of Malacca. In 1552, the celebrated Francis Xavier, thinking all the success which had attended his labors in India and Japan nothing, if he did not convert the greatest of nations, the Chinese, set out from Malacca with the firm purpose either to die or to promulgate his doctrines in China. Noble resolution! though in a Catholic missionary. Alas! that such a zeal of God should not have been altogether according to knowledge! With incredible difficulty he was at length landed on an island opposite Canton, but died before he could execute his design. Three successive attempts by the Dominicans, Augustines, and Capuchins to effect a lodgement in China failed. The Italian Jesuit, A. Valignano, Vicar of India, who spent three months in Macao in 1583, while looking at this immense but apparently inaccessible empire, was heard to exclaim, "O rock! O rock! when wilt thou open?" Choosing from among the missionaries committed to his care, the most talented, he caused them to be instructed in the Chinese language. The most celebrated of these, Roger and Ricci, succeeded at length by consummate perseverance, in getting footing in the empire, and thus opened the door for others. Having established churches in several places, Ricci visited the capital, gained access to the Emperor Wan-leih, and among his converts soon numbered Le, a great mandarin, and Seu, a minister of the cabinet, who, together with his illustrious daughter Candida, became a champion of the Christian faith. Candida soon won over her husband, encouraged the missionaries, educated exposed infants in the Christian faith, and at her own expense built churches, and printed for distribution 130 volumes on Christian doctrine, translated into Chinese; but among them, strange to say, was no translation of the word of God! Here is one of the striking differences between Popish and Protestant missions. It is not difficult to see which rests most firmly on the authority of the word of God, the Church which withholds, or that which bestows the Scriptures. How different might have been the state of China at this moment, had these missionaries been faithful to their high trust, in giving the Bible freely to the millions around them, or even to their illustrious converts! Ricci died in 1610. He was the first Catholic missionary who had penetrated into the empire, and had spent only 27 years there in his work; yet when he died, there were more than 300 churches in the different provinces! "What cannot one zealous man do, if his whole soul be directed towards one object! What might Ricci have done, had he dedicated his labors to the blessed Redeemer!"

Ricci was succeeded by Schaal, a German Jesuit, equal if not superior to himself. The prime minister of the new emperor Yung-leih, his two principal generals Keu and Chin, the empress dowager, the empress herself, and her son Constantine the heir of the crown,

were converted to Christianity, and baptized by Koffler, a German Jesuit, in 1650; and the Catholic faith would doubtless have been established as the religion of China, but for the success of the Mantchoo Tartar arms, which placed a new dynasty on the throne. Perhaps in the end we have reason to rejoice in this event, rather than to regret it. Providence seems to have purposely reserved this vast empire for a purer faith, and for this reason prevented it from falling under the yoke of the Man of Sin.

Schaal however, and Verbiest, became favorites with the new government, and the Emperor Shun-che, and Kang-he, who, next to Kublai, was the greatest prince that ever sat upon the Chinese throne, favored the Catholic missions. Yung Ching, his successor, in 1723, was their enemy, and banished all the missionaries, except such as he found subservient to his interests at court, forever from the empire. By this order 300,000 native converts were deprived at once of their spiritual guides; many were cruelly punished; many apostatized; but some steadfastly endured. Perhaps these had really found the Saviour. We would not willingly believe that all the fruit of these missions was chaff. Even in Babylon the Lord has his people, and it might be so here. Successive efforts have been since made by the Catholics to regain the ground lost in China, but with little effect. Regarding them as enemies to the state, as intriguing emissaries of a foreign power, (not indeed without some reason) the succeeding Emperors, Keen-lung, and Kea-king, repeatedly persecuted them. The present reigning monarch, Taou-kwang, who came to the throne in 1822, has been less hostile, and of late many Catholic missionaries have entered the country; but their principal work is reading mass, and distributing crucifixes and pictures, and the calendars of the Romish church. The number of their converts is said to be 600,000. But they are generally very poor and ignorant, despised and bigoted, a stumbling-block, instead of an honor to the Gospel. They have lately manifested much opposition to Mr. Gutzlaff's labors in diffusing the word of God in China. Yet to extend this spurious form of Christianity in China, there are now seminaries for training Catholic missionaries at Macao, Lisbon, Naples, and Paris, and from 30,000 to 50,000 dollars are expended annually!

IV. PROTESTANT MISSIONS.

Over this vast field Protestants have too long slumbered. The London Missionary Society formed in 1795, was the first to awake to its claims. From the first, the Directors of that Society resolved to send a missionary to China, as soon as a suitable man could be found. The subject was brought up year after year, but it was not until 1803, that they succeeded in finding a missionary in the late Dr. Robert Morrison. After several years preparation at the Missionary Seminary, under Dr. Bogue, at Gosport, this distinguished man embarked for China, by way of America, in 1807. On his way he spent about three weeks in the United States, formed acquaintance with several valuable Christian friends, and received

from Mr. Madison, then Secretary of State, letters of introduction to Mr. Carrington, American Consul at Canton. On his arrival at Macao, through the influence of the Catholic priests, he was ordered away by the Portuguese authorities; and being thus forced to go immediately to Canton, found a welcome reception from Mr. Carrington, and enjoyed the privileges of the American factory of that place. Thus our country had the high honor of aiding the first Protestant Missionary to China. Dr. Morrison's subsequent labors are well known. By him chiefly, with the assistance of Dr. Milne, who joined him in 1813, the whole Bible has been translated into the language of China, a work which the Catholics, after 250 years missionary labor never attempted! By him also a Chinese Grammar and Dictionary have been prepared, which will immensely facilitate the labors of succeeding missionaries. By his means, moreover, an Anglo-Chinese College was established at Malacca in 1818, and is now under the superintendence of the Rev. Mr. Evans, in a flourishing condition. Several Chinese converts have been and are now active laborers in spreading the gospel among their countrymen. Protestant missions have also been established at Penang, Singapore, Batavia, and Bankok, for the benefit of China. But a survey of these will naturally come under our second head of inquiry, and must be reserved to a future opportunity. Christians! Protestants! remember the 400 millions of China.

ON MAKING THE MOST OF LIFE.

The facts contained in the latter part of the following extract will be new and interesting to many, and throw new light over the character of an eminently glorious band of Baptist Ministers. May others be stirred up to *go and do likewise*.

From the Memoirs of Rev. Joseph S. Christmas, by E. Lord, Esq.

In the contemplation of his history, likewise, it is obvious to consider how much with such a character may be effected within a brief space of time. The whole period of his active usefulness, after he received license to preach the gospel, scarcely exceeded five years; yet, by consecrating himself wholly to his work, and in a spirit of simple dependence on God earnestly aiming and desiring to accomplish much, and, in short, by making the most of his time, his gifts and faculties, his acquisitions, his influence, his prayers, his faith, and his hopes,—he effected and was the means of great and permanent good in different places; exerted a wide and salutary influence, and exhibited a character and an example alike creditable to religion and beneficial to man. Had he aimed at less, and given but a wavering and divided attention to his great object, his life, had forty years been added to it, might have been less valuable to himself and the world, than it has actually been.

While considering his high aim, and the constancy of his purposes, the writer has been reminded of what was related to him some years ago, by the late Rev. Dr. Ryland, of Bristol, respecting the

peculiar development of character, and superior attainments and usefulness, of his early associates, Carey, Fuller, Sutcliffe, Pearce, and others; namely that when they were obscure and without learning or influence, they agreed together, and resolved, after much consideration of the state of the world and of the cause of religion, to endeavor, by the utmost efforts in their power, respectively 'TO MAKE THE MOST OF LIFE;' to make the greatest possible attainments in holiness, and to glorify God and benefit their fellow-men in the highest possible degree. In pursuance of this resolve, one of the leading objects, which appeared most important to be undertaken and which best suited this character, was referred to each, to be the engrossing object of his exertions. To Carey, it was assigned to lead the way as a missionary to the heathen—to Fuller, to exert his great power as a biblical student, and theological writer—to Ryland, himself, to occupy the distinguished office of training young men for the gospel ministry—to Pearce, to rouse the public mind to the subject of missions, &c. The extraordinary attainments, influence and usefulness of these individuals are, without doubt, owing, in a great degree, to the high purposes and aims which they thus solemnly resolved to pursue with indefatigable constancy and zeal through life.

CONVERSION OF THE EUNUCH.

From Keble's Christian Year.

Lord of thine erring flock!
 Thou whose soft showers distil
 On ocean, waste, or rock,
 Free as on Hermon hill—
 Do Thou our craven spirits cheer,
 And shame away the selfish tear.

'Twas silent all and dead,
 Beside the barren sea,
 Where Philip's steps were led;
 Led by a voice from thee—
 He rose and went, nor asked Thee why,
 Nor stayed to heave one faithless sigh.

Upon his lonely way
 The high-born traveller came,
 Reading a mournful lay,
 Of "One who bore our shame,
 Silent himself, his name untold,
 And yet his glories were of old."

To muse what Heaven might mean
 His wondering brow he raised,
 And met an eye serene,
 That on him watchful gaz'd.
 No Hermit e'er so welcome cross'd
 A child's lone path, in woodland lost.

Now, wonder turns to love;
 The scrolls of sacred lore
 No darksome mazes prove;
 The desert tires no more;
 They bathe where holy waters flow,
 Then on their way rejoicing go.

They part to meet in heaven;
 But, of the joy they share,
 Absolving and forgiven,
 The sweet remembrance bear.
 Yes, mark him well, ye cold and proud,
 Bewildered in a heartless crowd.

Starting, and turning pale,
 At rumor's angry din—
 No storm can now assail
 The charm he wears within;
 Rejoicing still, and doing good,
 And with the thought of God imbued.

No glare of high estate,
 No gloom of woe or want,
 The radiance can abate,
 Where Heaven delights to haunt.
 Sin only hides the genial ray,
 And round the Cross, makes night of day!

PLAN OF A DAILY CONCERT OF PRAYER.

We have thought it might do good to put our readers in possession of the plan of a Daily Concert which they will find below, copied from the Memoir of the late Rev. Joseph Emerson, with whom it originated. The explanations which follow will sufficiently show the reasons for the arrangement of the topics for daily supplication. We invite the attention of Christians to the subject. Mr. Emerson himself observes with his usual ardor, "My opinion is, if they will try this experiment in earnest, they will pray twice as much for the conversion of the world—twice as much, and twice as well; and thus the blessed effect will be four times as great. And what if the whole Christian world should thus increase the amount and efficacy of their prayers for Zion's enlargement? O consummation most devoutly to be wished. And such consummation, and much more glorious, is near at hand."

PLAN OF A DAILY CONCERT OF PRAYER.

"Pray without ceasing." "Thy kingdom come."

SABBATH.

Sabbath duties and privileges, as preaching, Sabbath schools, family instruction, etc. 2 *Thess.* 3: 1.

MONDAY.

Conversion of the world;—Foreign missions, the destruction of Antichrist, the downfall of idolatry, and all false religion, and the universal prevalence of peace, knowledge, freedom, and salvation. Bible, missionary and tract societies, the cause of seamen, etc. *Psalms* 2: 8.

TUESDAY.

The ministers of the Gospel, and all who are preparing to become such; and likewise societies for the education of pious young men for the ministry. 1 *Thess.* 5: 25. *Luke* 10: 2.

WEDNESDAY.

The rising generation,—colleges, seminaries, and schools of every description; the children of the church, the children of the ungodly, and orphan children. *Isaiah* 44: 3.

THURSDAY.

Professing Christians,—that they may much more abound in all the fruits of the Spirit, presenting their bodies a living sacrifice, and offering gladly of their substance to the Lord, to the extent of his requirement,—that afflicted saints may be comforted, backsliders reclaimed, and hypocrites converted,—that Zion being purified, may arise and shine. *Isaiah* 62: 1.

FRIDAY.

Our country,—our rulers; our free institutions, our benevolent societies; forgiveness of national sins; deliverance from slavery, Popery, infidelity, Sabbath breaking, intemperance, profaneness, etc. *Daniel* 9: 19. *Psalms* 67: 1, 2.

SATURDAY.

The Jews. *Isaiah* 54: 8. *Ezekiel* 36: 27. Also our friends.

The attention of all who love our Lord Jesus Christ, is earnestly solicited to the plan here presented. May it not be hoped, that every one into whose hands it may come, will at least give it a *hearty trial*? Will the Redeemer's kingdom ever come, until his people, with *humble, fervent, and united* supplications, prostrate their souls before the eternal throne? Why lingers the work of salvation so long? Why do such numbers perish from among ourselves? and why do the heathen continue to go down to ruin, in countless multitudes? Alas! PRAYER IS WANTING; *humble, believing, united, persevering*, prayer. This is the means which secures efficacy to all other means—the mighty power to set every vehicle in motion.

The Lord has promised, that his glory shall be revealed, and all flesh shall see it together. Beloved Christian friends, do we desire to see this glory? Then let agonizing supplication ascend for the upbuilding of Zion. (Psalm 108: 18.) Let our whole souls be engaged in the work. Cherishing the deepest sense of our weakness and entire dependence, let us humbly plead with God, remembering and believing, that "he will regard the prayer of the destitute, and not despise their prayer." Do we desire our own prosperity? It is written, "Pray for the peace of Jerusalem. They shall prosper that love thee."

With regard to the selection of subjects, the propriety of assigning the duties and privileges of the Sabbath to that day, will be obvious to all. How would the hands and the hearts of our spiritual teachers then be strengthened! The subject for Monday was selected on account of its coincidence with the monthly concerts;—that for Saturday, because it is the Jewish Sabbath, the day when they still assemble to worship, to read the law and the prophets, and to bewail their desolations;—and that for Tuesday, because the American Education Society have established a monthly concert of prayer, to be observed by their beneficiaries this day, and some ecclesiastical and ministerial bodies have recommended this concert to the churches. There is no reason for the assignment of the three remaining subjects to their particular days. They should, however, hold a prominent place in our supplications. The present situation of "our country" loudly calls for humiliation and prayer. The "rising generation" is a subject interesting to parents; teachers, and indeed to almost every one in the community. "Christians" must awake to their duties and their responsibilities, or the world can never be evangelized; and that this may be effected, the "pastors," the "watchmen," must be endowed with power from on high.

The three subjects last mentioned, are rendered more interesting by their connection with our Saviour's injunction, "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." A great multitude of our youth must be excited to hear the voice of the Lord, saying, "Whom shall I send, and who will go for us?" and the churches must be aroused to qualify and employ them. Prayer with corresponding effort will accomplish all this.

If this plan for uniting the supplications of the children of God, should be found inefficient upon trial, will not every Christian endeavor to *devise a better?*

It should be observed, that this concert is designed either for secret or family devotion, or both, and is not restricted to any particular hour.

EFFICACY OF PRAYER EXEMPLIFIED.

We have been repeatedly requested by various Christian friends, to reprint the following article, from the Quarterly Christian Spectator. It was believed that the knowledge of so remarkable a case would be adapted to do great good, and encourage many trembling believers to make more effectual trial of the efficacy of prayer. We have found it necessary to omit some parts of the original article, but every thing essential to the case, and the great lesson it teaches, is retained.

If this narrative shall prove instrumental in guiding one soul on the way to heaven, if it shall diffuse over the visage of the tempted and disconsolate Christian one solitary ray of a brighter hour, and lead him to a more strenuous effort, to escape from thralldom and gloom, we shall not have labored in vain. If, by pointing out the error, we should prevent a single individual from its repetition, it will ever be a matter of thankfulness to the writer, that these facts have come to his knowledge, and that he has had the privilege of recording them. The subject of this sketch now sleeps in the burial-ground of her native village, far away from the scene of her labors and her brightest joys; but her memory lives in the heart of many a Christian friend, and of converts who have risen up to call her blessed. On the tablet which marks the spot where her body moulders, are inscribed two passages, oft repeated by her, as summing up the ground of her trust, and the assurance of her felicity. 'I know that my Redeemer liveth.'—'To die is gain.' Her spirit has entered, we trust, upon the full fruition of those brighter thoughts, and purer joys, of which she was granted so large a foretaste here; and where, after passing through great tribulation, sanctified and blessed, she joins in the song, 'Worthy is the Lamb that was slain.'

From her earliest childhood, she was noticed for an uncommon loveliness of disposition, accompanied by great delicacy and feminine reserve. She had an intellect of a superior order, and a sensibility which fitted her to sympathize largely in the joys and sorrows of others, as well as most keenly to feel her own. Her youthful days were spent, as usual, with persons of her rank, in adding to her natural accomplishments, those of literature, science, and the elegant arts. At the age of eighteen, she became anxious respecting the state of her soul; and her convictions of sin were, for a time, pungent, and even overwhelming. At her first awakening, which happened without the use of any extraordinary means, she was not aware of the real cause of her distress, attrib-

uting it to some change in her state of health. As she obtained clearer views of her character and condition by nature, she became more distressed, till she was reduced, at times, to a state of absolute despair. But her feelings, at this period, will be best learned from the description of her spiritual guide, as given in his own words. After mentioning her anxiety on account of wicked and blasphemous thoughts, he proceeds,—“She remained several days in this state of deep distress. I had never *before* seen, nor have I ever seen *since*, what appeared to me such deep, pungent, overwhelming conviction of sin, as she exhibited during that time. There seemed to be a bitterness and agony of spirit, beyond the power of language to express. I recollect once, while I was urging her to come to the Saviour, she looked upon me with an earnestness of expression that I can never forget, and said, ‘*How shall I come? O tell me how!*’ At length, there seemed to be a change in her feelings; not a sudden transition to light, but a softening of heart, a yielding to the claims of the Saviour, a calmness of spirit, which indicated submission. Among the evidences of this, I recollect her saying that the penitential hymn, beginning,

“O that my load of sin was gone,
O that I could, at last, submit,” &c.

expressed better than she could do in her own language, what she felt. After this, as I saw her from day to day, she appeared to me to exhibit increasing evidence of having become a new creature in Christ Jesus. About this time, her tenderness of conscience was such, that she requested some of the family to remove a novel, or book not of a religious character, which happened to lie upon the Bible. When she rode out, she took Doddridge’s *Rise and Progress* with her, as a sort of guard against the intrusions of the world. In conversation, she never expressed strong hope or confidence that she was a Christian; but she seemed to me to give the most satisfactory evidence, that such was her character. During a journey, Mrs. — remarked, and I fully concurred with her, that A. exhibited, in a happy manner, the Christian graces. She appeared calm, peaceful, and consistent. I knew her fine talents and her capacities of usefulness; and rejoiced over her in the anticipation that she would soon become a burning and shining light in the church.”

The anticipations of her respected pastor, however, were not immediately realized. The placid calm was over, and she became the subject of settled despondency, and even despair. Her hope was gone, or remained only as a flickering ray in the midst of darkness and gloom. This change, as will be seen hereafter in some extracts from her own writings, she attributed to a rejection of the evidence which God had given her, of her interest in Christ. Connected with this, there was probably a disordered state of the system, which brought on severe illness. It is not our purpose to trace her progress through the period of despondency which followed, or to depict the mental anguish which, at times, she suffered. She ever retained a vivid recollection of the whole, and would

describe her bitterness of soul in the most thrilling language. For thirteen years, she felt the withdrawal of the light of God's countenance, and her spirit withered in doubt and darkness. The incidents of these years were many and varied, and served to display her character more and more clearly; confirming others in the belief, that she had a right to hope, and yet strengthening her own conviction, that she had nothing left her but despair. The word of God, which she had before loved, she could read with little or no delight. Still, she found it more agreeable than any other book. To her, however, it was a volume sealed; or, when she read it, the veil was upon her eyes: there were promises, she knew, but they did not reach *her* case. She had become familiar with its pages, and evinced a wonderful readiness and ingenuity, in gathering from it and applying to herself every condemnatory passage, while the heart-cheering promises of the Gospel were turned aside, as having no application to her case. Owing to her peculiar situation, she was at times much troubled with doubt, respecting some of the essential doctrines of revealed truth. She was extremely reluctant, however, to disclose her feelings to her pastor or her pious friends. Even her mother, though sharing her entire confidence on every other subject, could gain no access to a knowledge of her religious feelings; and so tenacious was she in this particular, that she forbade her mentioning to any one that she had ever cherished a hope in Christ. Prayer, to her, was comparatively irksome. There seemed to be no heart in her devotion; and she could not, without perpetual wandering of thought, find words in which to breathe forth her desires. Accordingly, at intervals, she either wholly or partially neglected this duty. She always listened to religious conversation, and attended upon the preaching of the word, with apparent interest, but complained of habitual languor, heartlessness, and a listless state of mind. Her heart she often compared to a rock, and reproached herself with insensibility, at the moment when it was evident to those around her, that she was full of affection and tenderness. The amusements of the world, as might naturally be expected, had lost their charms for her, and her greatest and almost only enjoyment was in her friends and her home. During this period, she was frequently advised by her pastor and other Christian friends, to make a profession of religion, in the hope that she might find peace in performing this duty, from which she unhappily shrunk when she first trusted in Christ. But all their solicitations were in vain; and it ought here to be recorded, for the instruction of young converts, that her unhappy state of mind, though greatly aggravated, no doubt, by bodily disease, is to be traced, in part, to her not having come forward publicly, at an early period, and declared herself on the Lord's side. While too much haste on this subject is certainly to be deprecated, too much delay, it should be remembered, is very often followed by distressing doubts, and long-continued spiritual desertion.

It was remarkable during this protracted despondency, that the more she could be induced to forget her own case, and enter upon the active duties of life, the more she seemed to rise into the region of enjoyment and hope. This was exemplified, in one instance, in her devoting herself to the care and education of her sister's child, who bore her own name, and in whose welfare she felt a lively interest. Such was also the course prescribed to her by a venerated Christian friend, with whom she resided for a considerable time, and who then had her confidence, as to her spiritual state, more than any other person.

Some years after this time, she became connected in marriage with a minister of the Gospel. He had marked the superiority of her intellect, had deeply felt for her soul, and, with a firm conviction that the only relief for her despondency, was to call into action her feelings, purposes, and efforts, he solicited her hand. One great inducement to her forming this connection, as she frequently said, was the hope that it might subserve her spiritual good. Yet she trembled, and almost shrunk back, at the idea of assuming the responsibilities which rest on the wife of a preacher of the Gospel. In entering on her new relations in life, she found a broad and untried sphere of action opening before her. With a delicate conscientiousness, in view of her new duties, she most painfully felt and lamented her deficiencies. She had naturally a very strong sense of what was right and wrong in conduct, and more than any thing else, under her change of circumstances, she dreaded self-deception. She could not bear disguise, and her feelings, whether of happiness or sorrow, were most legibly imprinted on her countenance. Never has the writer seen a face which told so perfectly every varied emotion of the heart; on which was written, in the changing circumstances of life, such bitter anguish or such heartfelt delight. Her natural timidity, in connection with her want of spiritual enjoyment, prevented her from assuming, at once, the part which her new situation demanded. In the Sunday school she was indeed a teacher, and in the domestic and social circle she contributed all her efforts to make others happy. In societies for benevolent effort, she lent her ready aid. She was ever prompt to obey the call of charity, and deemed it a privilege to participate with others in relieving distress. The best her house afforded, any little delicacy which might soothe the pain, or awaken the appetite of the sick, was sent or carried to minister to their wants. In all these things there was no failure; but to administer *spiritual* comfort, to pray beside the bed of disease, to guide the devotions or enliven the hearts of others, by a free communication of her feelings, demanded an effort which she could not make. With tears in her eyes would she again and again confess her unfitness for her place, and long that she might be better qualified, by the Spirit of God, for the discharge of her duty. She was affectionate, kind, respected, and beloved; but this was not enough,—she wished for the light of God's countenance, and she wished, above all, to be useful. A few months after her marriage, she ventured to make a public profession of her faith in

Christ. Yet this was done with great trembling, and more from a solemn determination to live for his glory, than with any hope of gracious acceptance. She felt a desire to be devoted to him and his cause, although she knew nothing of the comfort which others had in the Christian life. It cost her a severe trial to discharge this duty; but from the moment she had resolved upon it, and thus acknowledged to others God's right in her, she seemed in some degree lightened of her burden. Yet even at this time, she could take no part with her female friends in their meetings for prayer, though she was a frequent attendant on such occasions.

About this period, she met a pious clergyman, a native of Germany, who had once suffered great spiritual despondency, but who, by unceasing resort to God, had obtained deliverance, and enjoyed undoubtedly, in the scriptural sense of the phrase, "the full assurance of faith." He was eminently a man of prayer: he lived and walked with God in a near and holy intercourse: his whole deportment and conversation were those of a pilgrim on earth, whose home is above, and whose happiness is not from this world. The similarity of their past feelings, and his description of the means by which he gained relief, won her confidence, and led her to unfold to him her discouragements, and to seek his counsel. He urged her to be constant at the throne of grace, to live very near to Christ, and even if no answer was granted to her cries, still to "pray and not to faint." His counsel was sustained by the whole tenor of his life. He was a man of great and unaffected simplicity of character, and by his devotedness and entire absorption in religion, he won the heart of every true child of God, while he commanded the respect of such as were not believers. His prayers and preaching contributed in no small degree to awaken in the hearts of some, a spirit of supplication and interest for souls, which prepared the way for still more decisive tokens of God's favor. When embarking for his native country, he sent her as his last message, a reference to Isaiah lvii. 15. "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." She followed the counsel which he had given her; and, owing to the trouble which she often found in clothing her thoughts in suitable language, she chose a passage of scripture as her standing supplication. It was the 9th verse of the 79th Psalm, and was chosen with reference both to her own situation, and that of the church and congregation. "Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake." With her Bible spread before her, she would kneel down and dwell upon these words, and thus seek for a blessing on herself and others. Speaking of the passage, she observed, with much emphasis, "we need help—deliverance from sin—and we must ask him to do it for his own name's sake." The cause of God, she felt she could in some measure plead, though her own case appeared to her so

hopeless. The effect on her soul was favorable; but though her way was less dark, the cloud still hung over her; nor could she yet see, as she afterwards did, with the uplifted eye of faith, the bright shining of the Sun of Righteousness.

On the birth of her first and only child, which happened soon after, she was much affected by the goodness of God;—and often as she hung over his cradle, or retired with him (as she stately did,) to the throne of grace, she made him the subject of her earnest supplications. Soon after her recovery a protracted meeting was expected to take place, and she looked forward to it with ardent desires for the spiritual good of the people, and for deliverance from her bondage of doubt and fear. When it arrived, she urged all her friends to improve the opportunity; and as she enjoyed unusual health, she was enabled to attend daily. Her feelings in behalf of others, at this time, were uncommonly strong, and as the meeting advanced, a burden seemed to lie upon her soul. In the intervals of public worship, she longed to do, what she felt was properly expected of her, to take a share in conducting the female meetings for prayer. But with her natural timidity, and doubts, and fears respecting her spiritual condition, she felt it to be too great a cross for her to bear. Her female friends took great interest in her case, and she was often the subject of their fervent wrestlings at a throne of grace.

The hour of deliverance was drawing nigh. Her resort at this season was more and more to her closet—to her God; and while thus engaged, at times such an awe and reverence, such a sense of the presence of a heart-searching and holy God, seemed to rest with crushing weight upon her spirit, that she did not dare to remain alone. She appeared to expect and even to dread some overwhelming manifestation of God to her soul; and remarked afterward, that she doubted not the same peculiar blessing of deliverance, which she soon experienced, might *then* have been obtained, had she persevered in supplication. It was, to use her own language, such a prostration and abasement of soul before God, as she could find no words to describe. “The high and lofty One, who inhabiteth eternity,” was indeed coming to the humble and contrite heart, to draw her nigh to himself with the sweet cords of his love, to revive the drooping spirit, and to enable her to lay herself upon his altar, with more entire consecration of soul than she had ever yet felt. Her anxiety for the divine blessing had now risen to so great a height, that her friends were fearful, if she did not soon obtain relief, it might be too much for her frame to bear. Her soul went forth in longings inexpressible after God’s grace; and so long as her desires were not satisfied, she could give Him no rest. You saw it in her countenance—you heard it in her conversation—you marked it in her every act. The all-absorbing thought was this—I *must* have the blessing: I *must* break through this barrier: I *must* be fully qualified for the service of my God. Attached as she was to her little one, all that a mother could be in care and affection, and delighted as she had ever been, to linger

near the sleeping child, and watch his slumbers; yet she would break away to wrestle for the greater blessing on which her desires were fastened.

It was in this state of mind, that, towards the close of the protracted meeting, she joined a small assembly for prayer, and solicited an interest in the supplications of her fellow Christians. Her appearance, and the indescribable earnestness with which she spoke, will not soon be forgotten by those who witnessed it. "My Christian friends," said she "I wish you to make me a subject of your prayers; and *I wish you to pray with all the faith you have.* I have a trembling hope, but I wish to have it strengthened, that I may be better qualified to discharge the duties of my station." Previous to her attendance on this meeting, she had observed to her mother, "I am determined, if I can, to find my Saviour this night;" and while on her way, she felt, as she said, this thought taking entire possession of her soul, "Let God be glorified." The little circle scarcely needed so thrilling an appeal to their Christian sympathy. They knelt in prayer, and their requests were heard. It is not the writer's purpose to dwell upon the striking circumstances attendant upon the scene. It was glorious indeed, as the manifested presence of God to her soul, blessing her with his abundant grace. Her capacities were *filled*, and in the midst of her triumphant rejoicing, she was constrained to say, "*No more, Lord; no more; thy poor servant can bear no more.*" To dwell on the rapturous emotions of that hour, might discourage others who would perhaps, deem such or similar ones necessary in their own case,—forgetful that God has diverse modes of operation, and that the *kind*, not the *intensity* of feeling manifested, is the true criterion of piety. Suffice it then to say, that from this moment the cloud departed, and a light glorious as the noon-day radiance was shed over her soul. She rejoiced with "joy unspeakable and full of glory." An entire change seemed to have taken place in her feelings. Her natural timidity vanished; her reserve gave way to a lovely readiness in the communication of her thoughts and feelings; and from that period till her death, she had nothing like a shade of distrust or despondency: all was firm, assured, triumphant trust in God, and a delightful foretaste of those coming joys, for which, as it soon appeared, He was preparing her soul. She seemed to walk habitually in the light of God's countenance. Her converse with her Saviour was child-like and sweet. Her views of duty were clear and decisive. The Bible was her constant companion: she could not bear to leave it, and even while her cherished babe lay on her arms, renewing its little life from her bosom, God's word was out-spread before her. It was no longer a sealed book: his glory was written on every page. The Saviour breathed consolation and encouragement in every promise. Her closet was visited with unwonted frequency. Her natural taste for music, which had been laid aside, as painfully associated in its exercise with her days of distress and gloom, revived; and prayer and praise seemed her constant employment. The house of God

was indeed a delight; and strangers who saw her, as she sat listening to the truth, or joining in devotion, marked such a blended expression of sweet humility, sincerity, and heartfelt enjoyment, that their attention was arrested, and they were often heard to say, they were sure Mrs. — must be of a lovely disposition, and truly happy. Her feelings, at first so rapturous, from their contrast to the wretchedness and despondency of thirteen years, subsided gradually into that happy state of mind, so beautifully described in one of our sacred lyrics—

“ That sweet repose,
Which none but he that *feels* it, knows.

This heavenly calm within the breast,
Is the dear pledge of glorious rest,
Which for the church of God remains,
The end of cares, the end of pains.”

On resuming her attendance upon the female meetings for prayer, she no longer declined her office. At once she took her place at their head, blending her prayers and observations with a power of faith, which seemed to bring down blessings on the hearts of those who were present, and to urge them to follow on in the course of holy living which she marked out for them. How did it diffuse joy over their hearts, when they heard her expressions of thankfulness for their interest in her case, and when they felt that she was all they desired, in the companion of their spiritual instructor! Not content with thus proving her willingness to do her duty, she, of her own accord, invited to her house the young female converts; and there, weekly, was she seen among them, warning them against unbelief, encouraging their trust in Christ, and exhorting them to place before themselves a high and holy standard of Christian character. It will be long before they forget the earnestness, sincerity, and kindness, that spoke in her addresses to their hearts; or the fervor and urgency with which she led them to the throne of grace, as they bowed together to seek the blessing of their common God. She dwelt upon her own past despondency, and portrayed to them, in such lively colors, the former sorrows of her soul, and the present strength of her trust, as, we doubt not, made a deep impression on their minds, of the importance of keeping near to God, and living lives of increasing piety and devotion. Nor was this the only scene in which she was tried, and where she manifested the striking change in her feelings. The once timid and desolate Christian now went forth with assured confidence to the bed of sickness, to whisper in the ear of the fainting and distressed, those words of heavenly consolation and promise which she had herself proved, and to breathe out in their behalf her earnest supplications for their deliverance. She had but a short time, as it afterwards appeared, to live; and, occasionally, she seemed to be conscious that such was the case. Her anxiety for the salvation of perishing souls was so great, and so pressed was she at times in spirit, that she could find no relief, but in going to her friends, and literally *beseeking* them to choose the way of life. The wretchedness of their condition, while out of Christ, was so strongly

impressed upon her mind, that she looked upon them, in her language, exactly as she would on persons drowning before her eyes in a river, or wrapt in flames, and yet madly refusing the offered means of escape. In warning sinners, she did not fear, she said, "the face of clay;" but was now willing to go any where, and be any thing or nothing, for their salvation, as God might choose. To all around her, she breathed a spirit of enlarged benevolence, and the prosperity of Christ's kingdom lay most near her heart. Her active mind was now ever laboring to devise ways by which she might show her gratitude and his praise, and benefit others. At the call of God, she undoubtedly would, without reluctance, have bidden farewell to kindred and friends, crossed the ocean, or penetrated the desert, to live and die for Christ in foreign lands. Although her affection for her friends increased with her new-born interest in souls, yet the world and all its attractions faded in her view, and were *nothing* in comparison with the higher and purer sources of enjoyment which she found in Jesus her Saviour; and she never appeared so animated and happy, as when she was conversing of his rich and wondrous condescension and grace. She laid aside the costliest of her clothing, and dressed herself in her plainest apparel, seeming to wish, in every way, to manifest a humble conformity to the precepts of that Gospel which she had taken as her guide. The friends of Christ, the lowly and devoted children of God, were the most welcome to her companionship; and the more truly any appeared to love the Saviour, the more did she delight in their society.

Writing to a friend, who had recently experienced religion, she says:—

"It was my wish and intention to have written you a few lines by my dear brother, and desired that you would join with me in praising and blessing God for what he has done for my soul. He, I doubt not, has endeavored to give you some account of the blessing which was granted me shortly before his departure; but who can disclose the unsearchable riches of Christ? Eternity itself will never reveal to us their measureless depth. Oh! what matchless condescension, that it should be given to us vile worms of the dust, thus to rejoice in God our Saviour. But such is the astonishing fact: the *sure* word of God declares it, and 'the long cloud of witnesses' testify to its truth. Since I first declared that I cherished a trembling hope in the Saviour (which was scarcely acknowledged, before it was abandoned, and which is now more than thirteen years since) my pathway of life has been beset with clouds and thick storms: the blackness of darkness has brooded over me, despair and the terrors of the pit: truly and indeed "I found trouble and sorrow." But thanks be unto God who has at length given me the victory through our Lord Jesus Christ. Oh! my friend, how can I give unto the Lord the glory due unto his name? Never, never until time with me shall be no more, and my song of glory shall commence at the portals of heaven, and the foretaste which has been given me of my crown of rejoicing shall be lost in the fruition of the paradise of God! I felt that I could no longer remain satisfied with the measures of grace that had been given me, and my doubtful hope of acceptance with God; and hungering and thirsting like the prodigal, and like the Syrophenician woman willing to accept of the crumbs, and feeling that they were too good for me, I sought with agonizing supplication my Saviour. Is it at all incredible, that thus coming I should find Him? No! I had the promise of God, that thus seeking I should find, and though perplexed, I was not in despair as heretofore, but had just strength enough to carry me to the cross, to the bleeding Lamb of God; and having found him, and being found of him, was it strange that joy—joy extatic—heavenly joy,

unspeakable and full of glory, should have taken possession of my soul. While realizing, that I was safe—safe in the arms of my Saviour, I fell down at his feet and worshipped him, and returned home praising and blessing him from my inmost soul for his unutterable love. I felt indeed that it was the commencement of my everlasting song of triumph and of praise. My dear friend, persevere, I beseech you, in your determination to live for Christ, to be *wholly* his; to renounce the allurements of a perishing world, to renounce yourself, take up your cross and follow him. May God bless you, and enable you in the strength of our crucified Redeemer to say, 'for me to live is Christ, to die is gain.' Be willing again to agonize to find your Saviour, that you may obtain the full assurance of hope unto the end; and press on toward the mark for the prize of your high calling in Christ Jesus; the same *assurance* of faith may be yours, if you strive for it."

If any whose eye may glance upon these pages, pressed by similar trials and temptations, should recognize a case like their own, may the same grace which led her to break through every obstacle, and urge her way to Christ, make the resemblance yet more striking, by leading *them*, with like humility, faith, and love, to go and do likewise. Is any one afflicted," says the apostle, "let him pray." Is any soul sinking under despair, this tempted, desponding child of grace, seems to reiterate to us, *let him remember* "always to pray, and not to faint."

"Here bring your wounded hearts,
Here tell your anguish:
Earth hath no sorrow that heaven cannot heal."

REVIEW.

A SERMON ON WAR; delivered January 25, 1835, by WILLIAM E. CHANNING. Published by Request. Boston: Homer & Palmer. pp. 31. 8vo. 1835.

"War is the trade of barbarians," said Napoleon. It was the dreadful trade to which all the energies of his mighty intellect were devoted, from the days of childhood, when he played with his little cannon, to the last hours of his life, when, in delirious agony, he expired with a war-cry—"tete d'armee"—on his lips.

And war has been the trade of mankind. All nations have been employed, with short intervals of space, in the work of butchering men. History is little more than a journal of campaigns, sieges, and bloody battles. Millions, beyond all power of computation, have been smitten down by the iron hand of war. If any additional argument were needed, to prove that man is a depraved, fallen being, it would be sufficient to refer to the universal prevalence and diabolical cruelties of war. It is a just but awful thought, which Dr. Channing expresses in the sermon before us:

"Oh how loudly does the voice of blood cry to Heaven from the field of battle! Undoubtedly, the men, whose names have come down to us with the loudest shouts of ages, stand now before the tribunal of eternal justice, condemned as Murderers; and the victories, which have been thought to encircle a nation with glory, have fixed the same brand on multitudes in the sight of the final and almighty Judge." p. 29.

Even our enlightened country, on whom knowledge and religion have shed so benignly their pacific influences, has, within the sixty years of her independent existence, been engaged in three foreign wars—the war of the revolution—the war of 1798, with France, and the war of 1812, with Great Britain, besides several contests with the Indians. Another war with France has seemed, for several months, to be hanging over us. We may trust in God, that he will preserve us from this dreadful calamity; but there is nothing in the temper of the nation, so far as it has been manifested, which justifies a hope of the preservation of peace, if France shall refuse to execute the treaty. The spirit of war—a fierce resentment at insult—a proud jealousy of honor—a haughty scorn of submission to injury—these passions are yet strong and active in many American bosoms. The combustible elements exist among us; and a spark only is needful, to kindle them into a terrific conflagration. Dr. Channing says:

“When recently the suggestion of war was thrown out to this people, what reception did it meet? Was it viewed at once in the light, in which a Christian nation should immediately and most earnestly consider it? Was it received as a proposition to slaughter thousands of our fellow-creatures? Did we feel as if threatened with a calamity more fearful than earthquakes, famine, or pestilence? The blight, which might fall on our prosperity, drew attention; but the thought of devoting, as a people, our power and resources to the destruction of mankind, of those whom a common nature, whom reason, conscience and Christianity command us to love and save, did this thrill us with horror? Did the solemn inquiry break forth through our land, Is the dreadful necessity indeed laid upon us to send abroad death and woe? No. There was little manifestation of the sensibility, with which men and Christians should look such an evil in the face. As a people, we are still seared and blinded to the crimes and miseries of war. The principles of honor, to which the barbarism and infatuation of dark ages gave birth, prevail among us. The generous, merciful spirit of our religion is little understood. The law of love, preached from the cross and written in the blood of the Saviour, is trampled on by public men. The true dignity of man, which consists in breathing and cherishing God's spirit of justice and philanthropy towards every human being, is counted folly, in comparison with that spirit of vindictiveness and self-aggrandizement, which turns our earth into an image of the abodes of the damned.”

It was, then, well for Dr. Channing, to lift up his voice in remonstrance against war. We rejoice that a man, who, from his peculiar position, as well as from his power and reputation as a writer, could speak on the subject so persuasively, has come forward, at this crisis, to teach doctrines so important, so needful, and yet so unpopular, as those which this sermon inculcates. We rejoice that the sermon will be read by thousands, to whose hearts we may hope its literary beauty will win an entrance for the truths which it contains.

The text is from James iv. 1. “Whence come wars and fightings among you?” After some preliminary remarks on the horrors of war, and on certain causes which are operating to infuse a spirit of peace, the subject of the sermon is introduced—*the influence of false ideas of honor in producing wars.*

It is said,

“That the idea of Glory should be associated strongly with military exploits ought not to be wondered at. From the earliest ages, ambitious sovereigns and

states have sought to spread the military spirit by loading it with rewards. Badges, ornaments, distinctions, the most flattering and intoxicating, have been the prizes of war. The aristocracy of Europe, which commenced in barbarous ages, was founded on military talent and success; and the chief education of the young noble was, for a long time, little more than a training for battle. Hence the strong connexion between war and honor. All past ages have bequeathed us this prejudice, and the structure of society has given it a fearful force." p. 8.

The idea of honor is attached to war. But, inquires Dr. Channing, to whom does this honor belong? Not surely to those who remain at home, and hire others to fight for them. The honor, if there is any, must belong to those who are immediately engaged in it.

"Let me ask then what is the chief business of war. It is to destroy human life, to mangle the limbs, to gash and hew the body, to plunge the sword into the heart of a fellow creature, to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs. It is to batter down and burn cities, to turn fruitful fields into deserts, to level the cottage of the peasant, and the magnificent abode of opulence, to scourge nations with famine, to multiply widows and orphans. Are these honorable deeds? Were you called to name exploits worthy of demons, would you not naturally select such as these? Grant that a necessity for them may exist; it is a dreadful necessity, such as a good man must recoil from with instinctive horror; and though it may exempt them from guilt, it cannot turn them into glory. We have thought, that it was honorable to heal, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the revered benefactors of the human race, the discoverers of arts which alleviate human sufferings, which prolong, comfort, adorn and cheer human life; and if these arts be honorable, where is the glory of multiplying and aggravating tortures and death?" pp. 8. 9.

But, it is asked, Is it not honorable to love and serve one's country? Dr. C. replies, that true patriotism is indeed honorable, but he denies that the great mass of officers and soldiers have any higher motives, than a selfish love of fame, promotion, and prize-money. Dr. C. says, with great truth and force:—

"There is indeed a vulgar patriotism nourished by war: I mean that, which burns to humble other nations, and to purchase for our own the exultation of triumph and superior force. But as for true patriotism, which has its root in benevolence, and which desires the real and enduring happiness of our country, nothing is more adverse to it than war, and no class of men have less of it than those engaged in war. Perhaps in no class is the passion for display and distinction so strong; and in accordance with this infirmity, they are apt to regard as the highest interest of the state, a career of conquest, which makes a show and dazzles the multitude, however desolating or unjust in regard to foreign nations, or however blighting to the prosperity of their own." p. 10.

Dr. C. has many excellent remarks on the false estimate of courage, as one of the delusions from which war springs. He ascribes it to the influence of our northern ancestors, who overwhelmed the Roman empire, and who awarded to the courageous warrior the highest honors of the earth, and the first place in the terrible paradise of Odin, where he should quaff delicious draughts from the skulls of his enemies. Chivalry tended to refine, in some respects, and to perpetuate this spirit. Dr. C. does not deny that true courage is a high and noble quality; but much of what passes for courage, springs from mere animal firmness, from stupidity, or from ignorance.

“Many are courageous from the dread of the infamy absurdly attached to cowardice. One terror expels another. A bullet is less formidable than a sneer. To shew the moral worthlessness of mere courage, of contempt of bodily suffering and pain, one consideration is sufficient. The most abandoned have possessed it in perfection. The villain often hardens into the thorough hero, if courage and heroism be one. The more complete his success in searing conscience and defying God, the more dauntless his daring.” pp. 15, 16.

Dr. C. then gives a definition of true courage, which, though it is marked by a little of his characteristic sentimentalism about the dignity and self-reverence of the soul, is, in the main, true, and is certainly written with great beauty:

“There is in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn, which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety, which counts not life dear in withstanding error, superstition, vice, oppression, injustice, and the mightiest foes of human improvement and happiness. It is moral energy, that force of will in adopting duty, over which menace and suffering have no power. It is the courage of soul, which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure inward life, that it can yield up the animal life without fear; in which the idea of Moral, Spiritual, Celestial Good has been unfolded so brightly as to obscure all worldly interests; which aspires after immortality and therefore heeds little the pains or pleasures of a day; which has so concentrated its whole power and life in the love of godlike virtue, that it even finds a joy in the perils and sufferings, by which its loyalty to God and virtue may be approved. This courage may be called the perfection of humanity, for it is the exercise, result, and expression of the highest attributes of our nature. Need I tell you, that this courage has hardly any thing in common with what generally bears the name, and has been lauded by the crowd to the skies?” pp. 16, 17.

The most valuable part of this sermon consists in its examination of the nature of national honor. Dr. C. thinks that very low and narrow views are entertained on this subject, and that these views have no small share in nourishing a warlike spirit.

We must now, in illustration of this point, make a long quotation:

“The first element of a nation's honor is undoubtedly Justice. A people, to deserve respect, must lay down the maxim, as the foundation of its intercourse with other communities, that justice, a strict regard to the rights of other states, shall take rank of its interests. A nation, without reverence for right, can never plead in defence of a war, that this is needed to maintain its honor; for it has no honor to maintain. It bears a brand of infamy, which oceans of human blood cannot wash away.”

“A people, systematically sacrificing justice to its interests, is essentially a band of robbers, and receives but the just punishment of its profligacy in the assaults of other nations. But it is not true that nations are so dead to moral principles. The voice of justice is not always drowned by the importunities of interest; nor ought we, as citizens, to acquiesce in an injurious act, on the part of our rulers, towards other states, as if it were a matter of course, a necessary working of human selfishness. It ought to be reprobated as indignantly as the wrongs of private men. A people strictly just has an honor independent of opinion, and to which opinion must pay homage. Its glory is purer and more enduring than that of a thousand victories. Let not him, who prefers for his country the renown of military spirit and success to that of justice, talk of his zeal for its honor. He does not know the meaning of the word. He belongs to a barbarous age, and desires for his country no higher praise than has been gained by many a savage horde.

“The next great element of a nation's honor is a spirit of Philanthropy. A people ought to regard itself as a member of the human family, and as bound to bear part in the work of human improvement and happiness. The obligation of benevolence, belonging to men as individuals, belongs to them in their associated capacities. We have indeed no right to form an association of whatever kind, which severs us from the human race. I care not, though men of loose principles scoff at the idea of a nation, respecting the claims of humanity. Duty is eternal, and too high for human mockery; and this duty in particular, so far from being a dream, has been reduced to practice. Our own country, in framing its first treaties, proposed to insert an article prohibiting privateering; and this it did in the spirit of humanity, to diminish the crimes and miseries of war. England from philanthropy abolished the slave trade and slavery. No nation stands alone; and each is bound to consecrate its influence to the promotion of equitable, pacific and beneficent relations among all countries, and to the diffusion of more liberal principles of intercourse and national law. This country is entrusted by God with a mission for humanity. Its office is to commend to all nations free institutions as the sources of public prosperity and personal dignity, and I trust we desire to earn the thanks and honor of nations by fidelity to our trust. A people, reckless of the interests of the world, and profligately selfish in its policy, incurs far deeper disgrace than by submission to wrongs; and whenever it is precipitated into war by its cupidity, its very victories become monuments of its guilt, and deserve the execration of present and coming times.

“I now come to another essential element of a nation's honor, and that is, the existence of Institutions which tend and are designed to elevate all classes of its citizens. As it is the improved character of a people which alone gives it an honorable place in the world, its dignity is to be measured chiefly by the extent and efficiency of its provisions and establishments for national improvement, for spreading education far and wide, for purifying morals, and refining manners, for enlightening the ignorant, and succoring the miserable, for building up intellectual and moral power, and breathing the spirit of true religion. The degree of aid given to the individual in every condition for unfolding his best powers, determines the rank of a nation. Mere wealth adds nothing to a people's glory. It is the nation's soul which constitutes its greatness. Nor is it enough for a country to possess a select class of educated, cultivated men; for the nation consists of the many, not the few; and where the mass are sunk in ignorance and sensuality, there you see a degraded community, even though an aristocracy of science be lodged in its bosom. It is the moral and intellectual progress of the *people*, to which the patriot should devote himself as the only dignity and safeguard of the state. How needed this truth! In all ages, nations have imagined, that they were glorifying themselves by triumphing over foreign foes, whilst at home they have been denied every ennobling institution, have been trodden under foot by tyranny, defrauded of the most sacred rights of humanity, enslaved by superstition, buried in ignorance, and cut off from all the means of rising to the dignity of men. They have thought that they were exalting themselves, in fighting for the very despots who ground them in the dust. Such has been the common notion of national honor; nor is it yet effaced. How many among ourselves are unable to stifle their zeal for our honor as a people, who never spent a thought on the institutions and improvements which ennoble a community, and whose character and examples degrade and taint their country, as far as their influence extends.” pp. 20, 21, 22, 23, 24.

This is all excellent, and we wish that these sentiments were cherished, even by all the professed Christians in our land.

Dr. C., however, admits that war may sometimes be necessary; but he says that a nation's honor “requires it to engage in it wisely, with a full consciousness of rectitude, and with unfeigned sorrow.” By *wisely*, he means, that a nation must have a wise end in view,—some object to be attained, worthy of the dreadful sacrifice. On this point there will be a difference of opinion, among

those who will, in other respects, cordially agree with Dr. C. Notwithstanding the conditions which he proposes, as necessary to make war justifiable, each nation will judge for itself, when these conditions exist; and no nation engages in a war, which it does not persuade itself to be necessary. Napoleon's disastrous expedition to Russia was, in his view, a matter of dire necessity. We doubt whether any thing short of the great temperance principle—*total abstinence*—can be consistently maintained by the advocates of peace. We are not, however, prepared to say, that a *strictly defensive resistance to outrage* is forbidden by the great Christian rule of love. It might be argued, that love to our fellow men requires us to prevent them from suffering wrong, if it is in our power. This obligation becomes stronger, in proportion to the closeness of the ties which bind us to them. If, then, to protect those who are confided to our care, it becomes necessary to inflict harm on him who would injure them, it is difficult to say how the law of love is violated. And, in regard to the perpetrator of wrong, it is questionable, whether love to him would not prompt us rather to resist him, than to suffer him to proceed unimpeded in his career of crime. These few principles appear to us to contain the essence of the whole argument about war; but we have not time now to expand them.

Dr. Channing had in his mind the existing difficulties with France, and he applies his reasoning to this case:

“Suppose for example a people to have been spoiled by another state of “five millions of dollars.” To recover this by war, it must expend fifty or a hundred millions more, and will almost certainly come forth from the contest burthened with debt. Nor is this all. It loses more than wealth. It loses many lives. Now life and property are not to be balanced against each other. If a nation, by slaying a single innocent man, could possess itself of the wealth of worlds, it would have no right to destroy him for that cause alone. A human being cannot be valued by silver and gold; and of consequence a nation can never be authorised to sacrifice or expose thousands of lives, for the mere recovery of property of which it has been spoiled. To secure compensation for the past, is very seldom a sufficient object for war. The true end is, security for the future. An injury inflicted by one nation on another, may manifest a lawless, hostile spirit, from which, if unresisted, future and increasing outrages are to be feared, which would embolden other communities in wrong-doing, and against which neither property, nor life, nor liberty would be secure. To protect a state from this spirit of violence and unprincipled aggression, is the duty of rulers, and protection may be found only in war. Here is the legitimate occasion and the true end of an appeal to arms. Let me ask you to apply this rule of wisdom to a case, the bearings of which will be easily seen. Suppose then an injury to have been inflicted on us by a foreign nation a quarter of a century ago. Suppose it to have been inflicted by a government, which has fallen through its lawlessness, and which can never be restored. Suppose this injury to have been followed, during this long period, by not one hostile act, and not one sign of a hostile spirit. Suppose a disposition to repair it to be expressed by the head of the new government of the injurious nation; and suppose farther, that our long endurance has not exposed us to a single insult from any other power since the general pacification of Europe. Under these circumstances, can it be pretended, with any show of reason, that threatened wrong, or that future security, requires us to bring upon ourselves and the other nation the horrors and miseries of war? Does not wisdom join with humanity in reprobating such a conflict?” pp. 26, 27.

We entirely agree with Dr. C. in his views of the French question. We trust, that before this article shall appear, the affair will be amicably adjusted. But, if it should not be—if France should refuse to pay the debt—we say that the United States would do wrong to declare war. Her interests would certainly be promoted by peace, and her true honor would be more advanced, by magnanimous forbearance, than by war. Where would be the disgrace, if France should refuse to do us justice? Assuredly, it would be hers alone. And how would our honor suffer, if, instead of declaring war, the United States should declare to mankind, that she will not, for a merely pecuniary consideration, disturb the peace of the world, and shed human blood? Do men require any evidence that the Americans can fight, if need be? Would any nation be emboldened to insult us? We do not believe that any nation would respect or fear us less. Let us do right, and trust in God, that he will uphold the right.

We earnestly hope, that, if France shall again refuse to execute the treaty, our country will, with calm dignity, adhere to the treaty, and leave the wrong on France. Nay, we should rejoice, if Congress would appropriate five millions of dollars, to pay the claimants under the treaty, and declare, that as France refused to pay her just debts, the United States deemed it due to their own honor to repay the amount expended by France for our defence, in the war of our Independence, and that the sum of five millions should be deducted from that amount, the remainder to be paid whenever the French government should present the vouchers for the sums advanced. This would be a dignified, a Christian mode of settling the dispute. France, we believe, would feel this measure more keenly than any blow which the arm of war could inflict.

We must close this long article by quoting the concluding sentences of the sermon.

“How long will the friends of humanity, of religion, of Christ, silently, passively, uncomplainingly, suffer the men of this world, the ambitious, vindictive and selfish, to array them against their brethren in conflicts which they condemn and abhor? Shall not truth, humanity, and the mild and holy spirit of Christianity find a voice, to rebuke and awe the wickedness which precipitates nations into war, and to startle and awaken nations to their fearful responsibility in taking arms against the children of their Father in Heaven. Prince of peace! Saviour of men! Speak in thine own voice of love, power and fearful warning; and redeem the world, for which thou hast died, from lawless and cruel passions, from the spirit of rapine and murder, from the Powers of Darkness and Hell!”

To this sublime and touching prayer to our divine Redeemer, all Christians must say, most devoutly—Amen. If Dr. Channing always wrote thus, it would, as Dr. Johnson said of Gray's Elegy, “be vain to blame, and useless to praise him.”

LITERARY NOTICES.

LITERARY CULTURE INCREASING THE POWER OF THE CHRISTIAN MINISTRY. *A Discourse delivered before the Baptist Education Society of the Young Men of Boston, Sunday Evening, Oct. 26, 1834.* By WILLIAM R. WILLIAMS, *Pastor of the Amity Street Baptist Church, New York.* Boston: William D. Ticknor, and Gould, Kendall & Lincoln. 1825. 8mo. pp. 30.

We had designed in our present number to give to this discourse the full measure of notice which its important subject and singular merits demand. But as this is put out of our power, by peculiar circumstances at present, we limit ourselves to the duty of recommending it to universal attention, as being beyond all comparison the best view we have seen, of the true grounds, advantages, and guards of Ministerial Education. The subject at the present time is of great moment to the churches, and it ought to be better understood. There are dangers on both sides, which both the opposers and advocates of Ministerial Education should be aware of, and which this discourse is admirably fitted to counteract. We shall be glad of an opportunity to say more about it hereafter.

CHRISTIAN ETHICS: or MORAL PHILOSOPHY ON THE PRINCIPLES OF DIVINE REVELATION. By RALPH WARDLAW, D.D. *From the second London edition; with an Introductory Essay by Leonard Woods, D.D.* New York: D. Appleton and Co. Boston: William Pierce. 12mo. pp. 380.

We have not yet found time to give this work a thorough reading; but we have examined it sufficiently to be satisfied of the truth and importance of the principles, for which Dr. Wardlaw in general contends. Our researches among the writers on Moral Philosophy, long ago convinced us that there was nothing sound or valuable in them, save what was coincident with the Oracles of GOD; that most of the laborious speculations on this subject have been but tedious and teasing efforts to very little purpose; and that there are many men in the world, who prefer to go wrong on human authority or their own ingenuity, to going right upon the authority and love of God.

It is high time that more attention was

paid to the mischief done to the minds of the young, by our popular text books on Moral Philosophy. We recommend to the Heads of our Universities, Colleges, Academies, and other Seminaries, an examination of Dr. Wardlaw's remarks on the only true principles of Moral Philosophy. The work is strictly elementary, and treats Christian Ethics only in their principles, not in substance and detail. All Christian Teachers are deeply interested in this subject.

MEMOIRS OF MISS CAROLINE E. SMELT. By MOSES WADDEL, D.D. Philadelphia. Henry Perkins. Boston: Perkins, Marvin & Co. 1835. 18mo. pp. 158.

This is a very neat republication of a Memoir which first appeared in 1818. Having previously known and prized it highly, we are happy in meeting with it in this new and beautiful edition. It is eminently adapted to do good in a Sabbath School Library.

Miss Smelt was born in Augusta, (Geo.) Dec. 28, 1800, and died Sept. 21, 1817, at the age of sixteen, a lovely example of youthful piety. We fully concur with Dr. Spring, of New York, in saying, "that mothers who love their daughters, and daughters who love their mothers, and all who love our Lord Jesus Christ, will find much in this brief narrative which they will wish to cherish, and wish to remember."

PALEY'S NATURAL THEOLOGY, WITH PAXTON'S ILLUSTRATIONS. Gould, Kendall & Lincoln. 1835.

The present edition is exceedingly beautiful. Nothing in the form of a school book, so elegant as this, has perhaps been issued from the American press. The descriptions (in which Paley excels,) are illustrated by Dr. Paxton, in thirty distinct plates, comprising hundreds of figures; from which the argument of the author derives all the advantage and force of the reader's "faithful eyes." And with all, but especially the young, this advantage is great. The work is also enriched with notes, by Dr. Paxton, and additional ones by the American editor. A Vocabulary of Scientific terms—a very essential thing—is appended. It has also a fine frontispiece, designed to illustrate the sublime influence of a truly religious belief, the motto of which, borrowed from Paley himself is: "*The World thenceforth becomes a Temple, and life itself one continued act of adoration.*"

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmah

—
AVA.

An arrival, a day or two ago, brings us fresh intelligence from Burmah. It is, on the whole, cheering; but our joy is mingled with sorrow. One of our beloved missionaries, Miss Cummings, is no more. Particulars will be found in the letter of Mr. Brown, which is inserted below. From Mr. Kincaid's Journal, (from Feb. 5th to June 9th,) we make the following extracts, omitting such parts as have appeared in his letters before.

MR. KINCAID'S JOURNAL.

Ava, Feb. 5, 1834.

Dispute with an Atheist.

Had a long dispute with a man who has abandoned heathenism, and became an atheist in sentiment. The universe has no creator or governor—the earth, air, fire, and water, are four elements, which have eternally existed, and are continually undergoing new and constant transformations, dependent on laws inherent in themselves—a misapprehension of these laws has led men to the adoption of sentiments contradictory in themselves, and destructive to human happiness—the idea of a Supreme Being has originated from a misunderstanding of ancient legends, which only designed to extol the glory and virtues of kings and heroes!

—these are the sentiments which he advanced and defended with no small degree of skill. I admitted that all religions in which visible objects were worshipped, had originated in the ignorance and depravity of mankind; and, on the other hand, I contended, that the existence and universality of religion was a strong argument in favor of a Supreme Being, and of man's accountability to that Being; if not, why is it that these sentiments form the basis of all religions that exist? If there is no God, there is no law; and, if there is no law, there is no difference between vice and virtue; thus you sunder every bond by which society is held together.

Burman Prisoners.

13. The verandah has been well filled, nearly the whole day, with an assembly of listeners; some of whom appeared to receive a good impression. At evening, took a walk near the palace enclosure, and was affected at the sight of many poor wretches in chains, wandering about to seek a morsel of rice at the hand of charity. How widely different the situation of prisoners in America; furnished with food and raiment, kindly treated, and every effort made to instil into their minds principles of piety and virtue. Here, prisoners of all classes are thrown into one common prison, as completely horrible as any place can be, and perhaps

exceeded by no other, unless it be the dungeons of the Inquisition. The keepers appear to be monsters in the form of men, divested of all the common properties of humanity.

Sabbaths in Burmah.

16. The dawning of another Sabbath reminds us, most forcibly, that we are in a land under the dominion of the prince of darkness. The driving of carts, the trampling of horses, the incessant chattering of men, women, and children, are deafening through the whole day. When, oh when will the sublimity of the Christian Sabbath be understood and felt in idolatrous Burmah! Several of our heathen neighbors understand us so well that they never call upon us on the Lord's day, unless it be to sit down and listen to the preaching. The Burman week is divided into seven days. The first day of the week is the Christian Sabbath. The Burman worship-days are governed by the moon, and they occur every eight days. The day of the full moon is the most sacred among them; yet it is observed as the Papists observe the Christian Sabbath—by committing more wickedness that day than on all others.

Errors about Infant Baptism.

19. About 12 o'clock, to-day, an Armenian merchant called, and inquired for me. I came into the room; and, perceiving he was much distressed, inquired the cause. He said an infant child of his had taken the small pox, and could not live many hours. He wished, therefore, I would go to his house, without delay, and baptize his child. I said, "Why do you wish your child to be baptized?" "That it may not go to hell." "Did not Christ come into the world to save men?" "Yes." "How, then, do you expect that baptism will save your child?" "Does not the word say, 'He that believeth and is baptized, shall be saved?'" "It truly does; and, if your child believes, I will baptize it immediately." "The child cannot believe, but I wish you would come. I will give any thing to have my child baptized."

"I cannot do it, and it will do your child no good." "My church baptizes all children, and so does the English church." "I know they do. They took it from the Papists; and it is hard for them to give up the tradition, just as it is hard for the Burmans to give up the traditions of their fathers." "I shall feel better to have my child baptized before it dies." "Why would you feel better? Not because you find it in the word of God, but because your fathers practised it." "But I wish you would come. It will do no hurt, if it will do no good." "I am sorry you are so distressed, but I can help you no other way, than to commend you to the word of God." This man, with all his anxiety about the salvation of his child, lives, in all respects, like the heathen. Greeks, Portuguese, and Americans, are grossly immoral in their lives, and are more treacherous in their dealings than the heathen. Here in Ava, intelligent Burmans are often alluding to this fact, when they feel the foundations of heathenism crumbling beneath their feet.

Views of the World to come.

23. Lord's day morning, had nineteen at worship, and eighteen in the evening. Three inquirers staid some time after worship, and repeated much of the discourse, which was founded on the parable of the rich man and Lazarus.

They appeared much struck with the idea that the joys of heaven and the miseries of hell will be eternal. In the mythology of the Burmans' transmigration, is a prominent feature.—Change is inseparably connected with existence; and he who enjoys the most perfect happiness to-day, is liable to be plunged into the lowest abyss of misery to-morrow; therefore, annihilation is the only supreme good.

Interesting Visitors from Mud-da-ma.

27. It is surprising that a knowledge of our books and of our residence in Ava, has become so widely diffused in this populous district.

Two females from *Mud-da-ma*, a

city forty miles northeast of Ava, called, and made the following statement:—About two or three months ago, one of their neighbors was in Ava; and, hearing that there was a foreigner who taught a new religion, and gave sacred books to the people, he called and obtained a book, which, on returning home, was read by all the neighbors. The husbands of these females were so interested in what they read, that they had sent their wives in search for more books. I read passages from the *View*, and explained on the character of that God who made all things, and on the nature of that atonement which saves the soul from hell, and secures the blessings of endless life.

Nothing could exceed the interest which they appeared to take in these truths, all new and wonderful to their dark minds. I should be glad to visit neighboring towns, and preach Christ and him crucified to the people; but this timid, jealous Government would be alarmed at once, and infer that some plot was being laid to overthrow the government of the empire. If there is no absolute interdiction laid, I shall rejoice; for, in a quiet way, much may be done towards undermining the foundations of idolatry. Public opinion is evidently setting in against idol worship. Its folly, its downright stupidity is so much felt, that intelligent Burmans, who have read our books, will not undertake its defence. Illustrative of this fact, I will mention a circumstance which occurred a few days ago. The chief Secretary of the *Mekera* prince hearing me remark on the blindness and folly of mankind, in making idols and worshipping them, while the God who made all things, was forgotten, quickly replied, that he did not worship idols, and that such worship was only fit for stupid people. Such remarks are often made by persons among the higher class of society.

Encouragements.

March 2. Twenty-one Burmans at worship this morning, besides several children. Among them were

three of our best inquirers. They were attentive in every stage of the discourse; and, at the close, asked many questions, which indicates a desire to know clearly the way of life. I am more than ever convinced that the simple exhibition of the Gospel of Christ, however foolish and inefficient in the eyes of the world, is the sure way to the heart of man, and the all-powerful weapon which awakens those who are dead in trespasses and sins.

“Pity the nations, O our God;
Constrain the earth to come!
Send thy victorious truth abroad,
And bring the stranger home.”

“My word shall not return unto me void,” is a cheering promise in this land of trial.

The Monthly Concert.

3. Held our Monthly Concert for prayer, this morning before sunrise. Bro. Cutter prayed in English, and four prayed in Burman. I believe we all enjoyed the season, but we do not feel as we ought. We are too much looking for a distant day, for the fulfilment of the great and precious promises relative to the glory of Christ's kingdom. We are on heathen ground: we are in a great city madly devoted to idolatry, and therefore ought to feel more for our neighbors, the heathen, than Christians do at home. We see enough to soften the hardest heart. While I write, from my window, I see a long train of well-dressed people repairing to a temple, a few steps east of our house. All have something for an offering. Some have cakes, others fruit, others boiled rice, others flowers, and some have only a pitcher of water, a brush, or fan, or a little gilt paper. Within the recesses of this temple, is one huge, and many small idols. Here they pour out their offerings, prostrate themselves in the most humble manner, and utter long and unintelligible prayers. Once, such an exhibition shocked me: while looking, I could hardly believe my own senses; but now, I often feel more

indignation than pity. This is wrong. I desire to feel more compassion for these poor deluded beings. I think I understand the meaning of that command, "*Preach the truth in love.*" How necessary, how reasonable, and yet how hard!

Verandah Visitors.

10. Among several visitors who called to-day, I was pleased with the appearance of one man, about forty years old. I may never have occasion to mention him again, yet I hope this is not the case. It seldom occurs that I meet with any thing new: all opposers have one common track, which they pursue; and those who come professedly to listen, appear so much alike, that, to describe one, would be, in most cases, to describe all.

16. Had an assembly of 29 in the morning, and 27 in the evening. Three of our good inquirers were present. One of them is a Secretary, and has a title from the king; and the other is a man of considerable standing also. In the reign of the old king, he held an office in the palace. His wife, a female of polished manners, appears to be drinking in the truth. These three, I trust, are near the kingdom of God. I read the 8th chapter of Acts, and explained on all the verses, from the 26th to the end. The words of the Ethiopian,—"I believe that Jesus Christ is the Son of God"—made an impression on their minds, just as we might expect. They said 'that man received great light, because he believed on the word of God.'

17. Have just taken into consideration the propriety of locating ourselves on the bank of the river. The ill health of Mr. and Mrs. Cutter, and the approaching hot season, admonishes us to get out of the dust of the city, if possible. From past experience, I should think a situation just without the walls of the city, equally good for the dissemination of the Gospel, and far preferable, if we take into consideration the subject of health.

Enlargement.

For some time past, we have been enlarging the field of our labors; or rather, we have been endeavoring to preach the Gospel more extensively. Some days, we have had 800 or 900 hearers in two different ziyats.

23. Several persons in the verandah, to-day, inquiring for books. I gave them the View and Sciences. They said, "We want the Balance and Investigator." I replied, "You cannot have the Investigator, because the Woongees are afraid of that book."

It is clear to me that public opinion is setting in against idolatry. It is the Lord's doings, and it is marvellous in our eyes. Our assembly at worship, to-day, was as large as usual.

Courage of Ko Gwa.

April 6. Preached to an attentive congregation, from these words, "Light has come into the world; but men have loved darkness rather than light, because their deeds are evil; neither will they come to the light, lest their deeds should be reformed." Ko Gwa and his wife, two of our inquirers, were present. He made an explicit declaration of his faith in Christ, and asked for baptism. In the course of examination, he was asked, "Are you ready to suffer for the name of Christ?" He replied, "I know there is danger, but I must be on the side of the eternal God." He further said, "For a long time, I have been anxious to be a disciple of Jesus Christ. I know he saves from sin, and brings those who believe to heaven."

For some time past, we have felt that this man and his wife were truly born of the Spirit of God; therefore it was with thanksgiving to God, that we extended to this man the hand of Christian fellowship. Ko Gwa reads the Scriptures incessantly; and, for some time past, he has daily instructed his household (15 or 16 in number) in the principles of the Christian religion, as far as his knowledge extends. Ko Shoon informs me, that the whole number are nominal Christians.

Fresh Triumph of the Cross.

13. Lord's-day morning had an assembly of 31, to whom I preached from these words.—“God sent not his Son into the world, to condemn the world, but that the world through him might be saved.” The attention of my hearers was such as would have done honor to an American congregation. At the close, Moungh Shway Nee came forward, and made the following declaration. About six or seven months ago, Ko Shoon was preaching in his part of the city, about God and the kingdom of heaven. He listened with amazement to the new things which he heard, and invited him to his house, to inquire more particularly about this religion. He immediately began to read; and, after five or six weeks, made me a visit. For two months past, he has fully believed that the eternal God is God, and that Jesus Christ is the Son of God, sent to open the way of life to mankind. He further added, “I wish to be baptized, that I may be a disciple of Jesus Christ; for he has taught me to discern between carnal and spiritual things.”

The Gospel of Christ triumphs. Here is a man of learning, of first-rate talents, one who has always moved among the higher classes of society. He sat down to the reading of the Scriptures; and, after an impartial investigation of six months, he renounced the religion of his country, and embraced the Gospel of our Lord Jesus Christ. He says his mind was dark till he read that passage—“The Word was made flesh, and dwelt among us; and we beheld his glory,—the glory as of the only begotten of the Father, full of grace and truth.” The mediation of Christ, and the expiatory sacrifice he made on the cross, filled his mind with new and sublime conceptions of the divine character. Our prayer is, that God would make him a polished shaft, in working the redemption of this empire.

Major Burney and lady have taken their final leave of Ava. Ko Shoon, my valuable assistant, has gone down to Maulmein. I have written to

bro. Judson to send him back, as soon as he has visited his family and friends.

Visit to the King's Brothers.

May 1. Called, this afternoon, on Prince S., the king's own brother. As is usual for him, he received us kindly. Mr. Cutter having never seen him before, he inquired who he was. I told him he was a religious printer. “Did he come from America, too?” “Yes.” To which he gave a significant smile, and said, “You say you are not English: what is the difference between Americans and English? Your religion and language are the same.” “True; but your Highness will understand that the Governments are distinct. For instance, the Burmans and Arracanese have the same religion, language, dress, and customs, yet they are different Governments.” He turned off this subject, at once, and began to ask questions on Geography, and Astronomy; but he objected to every statement, on the ground, that it was in opposition to their sacred books. After spending an hour, we took leave, and called on Prince M., confessedly the most learned and accomplished man in the empire. He is eager in the acquisition of knowledge—always asking numberless questions on scientific subjects, and generally manifests a good deal of interest on the subject of religion. This evening, he expressed his thankfulness for two or three scientific books which I gave him some months ago. He said he had read them with great interest, because he found them more plain and intelligible than any thing of the kind he had ever seen before. He was delighted with the list of precious stones, ores, minerals, &c., and their various properties, uses, and relative value, also with the specific gravity of each other. After a little conversation of this kind, he inquired about the doctrine of the trinity, and said it was a subject he could not comprehend. I told him every attribute of the Deity was incomprehensible, yet we dare not say

that boundless power was an absurdity, because we could not comprehend the infinity of space, and the boundless diversity of operations over which this attribute of the eternal God is employed. In the Holy Scriptures, we are taught that the Father is God, the Son is God, the Holy Spirit is God, and yet these three are one eternal God. This subject exceeds the reason of man, like every thing else which pertains to the perfection and majesty of Jehovah. The Prince then inquired, "Why do you immerse people in the water?" "It is the command of God, that those who, believing in Jesus Christ, forsaking their sins, and walking according to the divine commandments, should be admitted to the privilege of disciples, by being immersed in the water." "Do not the Papists sprinkle? and why do they not immerse?" "The religion of the Pope and the religion of Jesus Christ are entirely different. The religion of the Pope is made up of the traditions of men;—that taught by Jesus Christ is all divine. Your highness knows that the Papists bow down, and worship idols, the same as all nations who have not the word of God." The Prince then said, "A man tells you he believes: how do you know he believes?" "A man who believes in Jesus Christ, rejects the traditions of men, receives the doctrine, and obeys the precepts of Christ." Many other questions, tending to the same end, (the development of the Christian religion,) were asked by the Prince; and the answers given were listened to with much apparent attention. In the close, he expressed a wish to see the press in operation; and, for that purpose, proposed a large court in one part of his palace, where the press and its appendages could be placed; but, when informed of its size and weight, he relinquished the plan, and requested Mr. Cutter to send him a handful of the type.

Other Calls.

May 2d. Called to-day on the *Ma-ra-de Woon Gee*. He was very

obliging, and more than usually attentive to our accommodation. In all of our conversation, no allusion was made to our late controversy in the Palace.* We then called on the City Governor, the Governor of the North Palace, and a few others. The conversation was mostly on religious subjects, and, without an exception, all treated us in the most friendly manner.

How long before another fit of bigotry will come over this singular Government, no one can venture to predict. We may be permitted to go on in our labors for months without any molestation, or we may be arraigned within a week. The only proper course appears to be, to take advantage of every sunny season, and scatter abroad as widely as possible the *incorruptible* seed, which, with the Divine blessing will yield a rich harvest, in days to come.

May 8th. During an excursion through the western part of the city, I sat down in the veranda of a cabinet-maker's shop; began conversation with him on religion, and soon found myself surrounded by an interesting group of people. With one or two exceptions, the whole assembly remained silent and attentive, for more than an hour. I read to them part of the Balance, and when I had finished my discourse, some of the more intelligent rehearsed and explained the subject for a long time to others.

May 11. The Lord's-day has brought together all the disciples. From "I was in the Spirit on the Lord's-day," I preached on the observance of the Christian Sabbath.

An Anti-Mission Man.

May 18. For some days past the number of visitors, at the house, has been on the increase. Ko San-lone often meets with promising inquirers in various parts of the city. For two days past we have had a valiant opposer—he is a learned man, and takes the ground that all religions are the

* See an account of this in our last number, pp. 153—155. It took place about a month before.

same in substance, and therefore to propagate religion in a country where the people are religious, is cruel in the extreme—it unsettles them in their ancient faith, disturbs the peace of kingdoms, of families, and individuals.

Execution of Robbers.

May 26. The execution of 9 robbers but a little distance from our house, drew together an immense crowd of people. These robbers sat in a row on the ground, about 3 feet apart, their hands were tied behind them, and the jailors (or, as the scriptures aptly describes them, the tormentors.) 20 in number were walking about with their glittering axes, apparently enjoying the occasion. They were more than 3 hours in this situation. Most of the prisoners spent their time in talking, laughing, and making sport of death; there were however two or three exceptions.

In most cases, one stroke of the axe severed the head from the body. It is a horrible sight to see so many headless bodies scattered over the ground, and so many heads with the mouth stretched open, and stakes driven through the head into the ground. These bodies and heads are to be exposed three days.

May 29. One of our old inquirers spent much time in listening to the way of life, and acknowledged that he believed in Christ. We hope he has a little of that faith which works by love, and purifies the heart.

Review of the Ava Mission.

June 1. Had an assembly of 31 in the morning, and preached from these words, "He that believeth in the Son of God, hath the witness in himself; and he that believeth not God, hath made him a liar."

Just one year since we come under the walls of the Golden City. How rapidly the time has passed! another year less remains.

On reviewing the occurrences of the past year, we find abundant reason to bless God. We have been led in paths that we knew not. In

the midst of extremities, we have not been forsaken. Seven precious souls have believed and are now following in the footsteps of Christ. Several thousand tracts and portions of the Word of God have been put into the hands of inquiring people; all classes, from the Royal family, down, have seen and read the word which brings life and immortality to light.

I feel that a branch of the mission is now established in Ava, though the heathen rage; though the people imagine a vain thing; yet the Lord sitteth in the heavens, and he will do all his will.

MR. KINCAID TO DR. BOLLES.

Ava, June 8, 1834.

My dear Sir,

My plan of proceeding is the same now as that which I adopted on my first arrival in Ava; that is, preach every Sabbath, and every evening, at candle-lighting; during the day converse with all who call at the house. Ko San-loon, and Ko Kai, go about the city, and preach, sometimes in private houses, sometimes in temples, and sometimes in *zayats*—occasionally we visit *Umumera-pora* and *Sagaing*. We have just received nearly 8 thousand books, and tracts, including a few copies of the New Testament bound. This is a timely supply, as all our best tracts were out.

In the school department Mrs. Kincaid takes charge of the scholars one day, and Mrs. Cutter the next. Some of them can read quite well, can repeat the catechism, Lord's prayer, and commandments; others are just learning to read, and others are at the spelling-book. I am happy to say that three of the girls appear quite serious.

The establishment of the *press* in Ava, appears to be making a good impression on the public mind—it brings us more prominently before the Government and people, and serves to stamp with more importance the cause which we advocate. I beg to be kindly remembered to the members of the Board, and to

ask an interest in their prayers, and the prayers of all who love our Lord Jesus.

Your ever affectionate brother, and fellow laborer in the kingdom of Christ,

EUGENIO KINCAID.

MAULMEIN.

Death of Miss Cummings.

MR. BROWN TO MESSRS. KINCAID AND CUTTER.

Maulmein, Aug. 9, 1834.

Dear Brethren,

I am very much indebted to you for your kind letters, which were received last Thursday. They found us mourning under an afflicting stroke, which will be severely felt by you all. Sister Cummings has ended her labors. She died at our house last Sabbath morning, a little before ten o'clock. She came down from Chummerah the Tuesday previous, very sick with the jungle fever. The next day she appeared to be somewhat revived, but on Thursday night, her fever returned accompanied with violent delirium, which lasted about 24 hours. Saturday she was free from the fever, but exceedingly weak; and inclined to sleep during the whole day. Some hopes were entertained that her fever would not again return, but about day break we were suddenly called by the watchers, when it appeared evident that the powers of nature had sunk under the disease, and that death was rapidly stealing on. She lingered till near ten o'clock, when, without a struggle, she quietly surrendered her spirit into the hands of her Maker. Her disease was so violent for the last three or four days, that we had little opportunity to learn her feelings while in the immediate prospect of death. For the last few hours she was unable to speak. But we had a surer evidence that hers was a happy death, than words, however joyous or triumphant, could have furnished,—the evidence of a *godly life*. She was truly a *godly* woman, and amid

all her loneliness and trials, amid all her toils amongst the sons of the wilderness—without a friend to assist her or even a white face to look upon, we had seen her uniformly calm and patient, self-denying, and heavenly-minded; and now at the close of her sufferings, though she gave no word, or token to her earthly friends, yet we knew when we saw her lips become motionless in death, that in the regions above angels were welcoming her, as a sister spirit, to their holy company, and the Saviour himself was extending his arms to receive her as his own dear child.

She does not appear to have been in the habit of keeping a private journal. Indeed she did not leave behind her a scrap of her composition on any subject, except a few memoranda set down in a table after the manner of a counting-house almanack, which it seems she prepared and set down in her account book every year. Appended to this table for 1834, is the following striking note:

"Jan. 2. Thus have I completed an almanack for 1834. I have written it with the impression, that some of the blank lines *may* be filled up with the record of my own death. If any, which I cannot tell. Lord Jesus, prepare me for thy coming! A vile sinner, I cleave to thy cross, and implore pardon through the merits of thy death. That I have hitherto lived no more to thee, is my pain, my grief. Thou hast by thy good providence led me into this wilderness, and here hast thou oftentimes spoken comfortably to me. I bless and adore thee for thy great goodness. Who of all thy daughters is more highly favored! And now, Lord, come unto me, and make thine abode with me. Without thee, I am a lonely being indeed; but with thee, no one less so. Thou art my only hope, my only inheritance, my God, my all."

She was down at Maulmein, the latter part of April, and had considerable hesitation whether to return or remain here till after the rains,

as prudence would no doubt have dictated. But the Karens were dear to her heart, and she thought she might, at least, go for a few weeks, and if attacked with the fever, return soon enough to escape its violence. It appears that from the time of leaving this place, she enjoyed unusual peace of mind. In a letter to Mrs. Brown, while on her way up, she writes, "I feel myself a pilgrim, and am happy." She reached the scene of her labors, and became so engaged in her work that when the rains came on, she felt as though she must stay as long as possible, and so lingered till she found herself attacked with the fever. She called her little flock together and gave them her farewell, expressed her willingness to live or die, just as God should appoint, and hurried away from the pestilential atmosphere. She arrived here in one day, and we had Dr. Richardson immediately called, and every means was tried to break the fever; but it was too late, and her precious life, like a jewel dropped into the ocean, is gone! I do hope this melancholy event may be a solemn warning to us all, to do everything in our power for the preservation of our health. But she is gone, and she is happy, and we will not mourn as being comfortless; for we know that God is able to carry on all his gracious designs, and will carry them on in converting these Burmans and Karens to himself. I am glad to hear by your last letters that you are all some better than you have been; but I fear that your health and constitutions will not be able to bear up under the hot climate of Ava. Praying that you may be directed in all your steps by Him whose wisdom is perfect, and who knows how to direct all things, I am, my dear brethren and sisters, Yours, &c.

NATHAN BROWN.

MR. JUDSON TO DR. BOLLES.

Maulmein, June 30, 1834.

Rev. and dear Sir,

During the last six months, nine persons have been added to the

baptized Karens north of Maulmein, (as noticed in my last) and seven to the Burman church in this place. In the latter number, is Mah Yay, wife of the Moungh Shway Moungh who accompanied bro. Wade in his late visit to America.

I hoped that, after finishing the translation of the Old Testament, I should have a little leisure; but the endless labor of revising it for the press, (about one quarter is now printed,) the care of the Burman church in this place, which now consists of eighty members, and the various avocations incident to missionary work, keep me so closely engaged, that I have no time, even to make such communications to the Board, as in duty bound to do.

Yours faithfully,

A. JUDSON.

Rev. Dr. BOLLES.

The lateness of the arrival, and the scanty limits left for our Missionary Register, oblige us to defer much interesting intelligence to another month.

BAPTISTS IN AMERICA.

From the very valuable document published in the Baptist Tract Magazine, for January, brother Allen's Annual list of Baptist Associations, we perceive that the nett increase to our churches has been very large. There are 331 Associations; 6,093 churches; 3,244 ordained ministers; and 737 licentiates. Only 152 Associations sent in their minutes to the General Agent, and their nett gain amounted to 37,361 members. The same ratio for the whole number (331) would give a nett increase of not less than sixty thousand for the past year.

ORDINATIONS AND INSTALLATIONS.

Mr. BENAJAH COOK, Jr., ord. pastor of the Baptist church, Willimantic, Conn., Feb. 4, 1835.

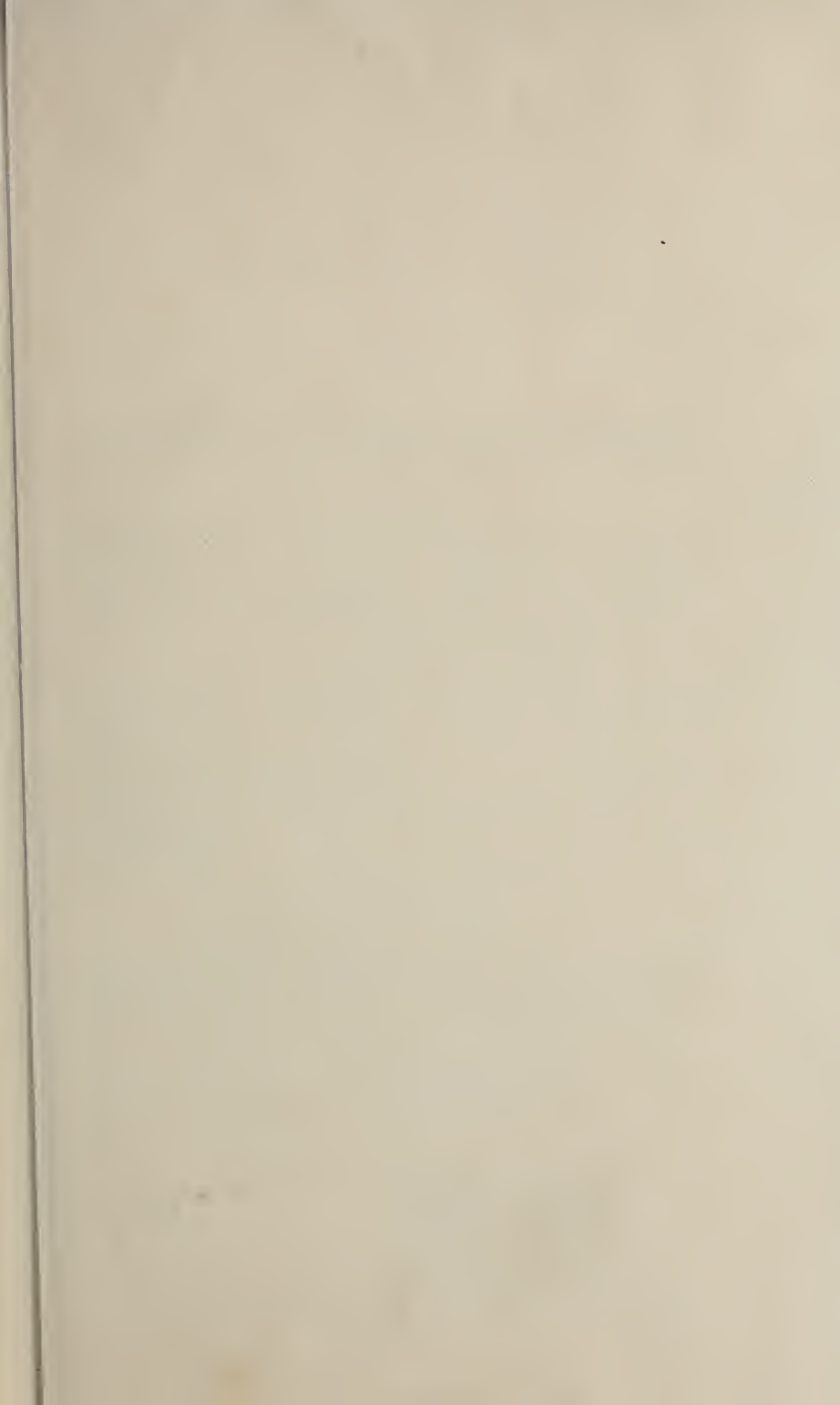
Mr. JOSEPH T. ROBERT, M. D., ord. pastor of the Baptist church, Robertville, S. C., 4th Sabbath in Jan. 1835.

Rev. ROYAL C. SPAULDING, inst. pastor of the Baptist church, Corinth, Me., March 5, 1835.

Account of Moneys, received in Donations, by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from March 15 to April 15, 1835.

From Female friend in Claremont, N. H. a new year's gift to the Bur. Mission, by Rev. L. Tracy.		5,00
Missionary Society at Church Hill, Abbeville Dist. S. C.,	12,00	
A brother, friend and helper of missions, at the same place,	5,00	
by hand of Rev. A. M. Spaulding,		17,00
Renselearville Bap. Association, for the Bible in Burmah,	56,75	
Proceeds of ordinary Jewelry, by Rev. E. Herrick,	,62	
		57,37
Rev. Jacob Drake, of Delaware, Ohio, being the balance of \$50 subscribed by him for the Burman Bible,		20,00
Mr. C. D. Everett, of St. Johns, N. B. for Burman Bible, by Rev. F. W. Miles,		10,00
Interest on a note of the Executor to the estate of Eleanor Blake-ly, late of Pawlet, Vt. for Bur. Miss. by Rev. H. Proctor,		6,00
Ladies in First Bap. Society in Albany,	65,00	
Ladies in Pearl Street Bap. Society in Albany,—by Mrs. Elizabeth Loomis, per E. C. M'Intosh, for sup. of Moung En,	35,00	100,00
American Tract Society, in two payments, for Burmah \$2000, Siam \$500, North American Indians \$150,		2650,00
The Bequest of Elihu Osgood, Esq. late of Wendell, Mass. for Bur. Mission, from his son, by A. Sawyer, Esq.		25,00
Miss Betsey Capen of Stoughton, for Bur. Miss.	4,00	
East Stoughton Fem. Tract Society, for Burman Tracts,	7,00	
by hand of Rev. J. Smith,		11,00
Collections at Monthly Concert in Bap. Church, Fall River, Mass.	17,22	
Same in First Bap. Church, Providence, R. I.	75,51	
by N. Waterman, Jr. Esq. Treasurer, R. I. Bap. Conven.		92,73
Mr. A. Spear, Treas. Ontario Miss. Society, N. Y.		80,00
Mark Peirson, Esq. Lower Alton, Ill. for Burman Mission, by D. R. Griggs, Esq.		10,00
A few friends in the Baptist Church in Canton, Mass. being the third annual payment for educating a Burman child named Lucinda Gill, by hand of F. Crane, Esq.		25,00
First Bap. Church and Society Providence, appropriated for the purchase of a printing press for the Mission at Siam, by Rev. R. E. Pattison,		250,00
New Market Street Burman Mission Society, Philadelphia, being the avails of Lectures on Anatomy, by Dr. Jewell,		40,00
Given by the following persons for the Bur. Miss., viz:—Martha Ann Judson Roach, ,25; Harriet Atwood Roach, ,12; Sarah Eliza Boardman Roach, ,25; James S. Jones, \$5; Robert Scott and wife, ,75; Greene Mosely, \$1,75; Mrs. Overly, \$2; Diana Hubbard, \$2; A colored woman, ,50; Daniel Sanford, \$19; Collection after preaching at Red House, Va. \$9,04,		40,66
The following for the Burman Bible, viz:—		
John Gooch, \$25,00; John Mercer, \$1; Thomas Whaley, \$2; Henry Long, 1; Richard Dowd, ,35; Albert Waller, \$2,50; P. W. Dowd, \$3; Elias Beal, \$5; Mrs. Williams, \$2,50; Collections, \$10,57,		52,92
For Fund for support of Cor. Secretary,	6,42	
all by Rev. Luther Rice, Treas. & Agent of Beneficent Soc.		100,00
Chapin Thayer, Esq. Hadley, Mass.		8,00
Rel. Soc. of Brown Univer. Providence, R.I. by Mr. B. Corbett,		13,00
Dea. Thomas Merrill, Treas. Oxford Co. Me. Miss. Soc.		38,00
James Fosdick, Esq. Treasurer, Middlesex and Norfolk Miss. Society, Auxiliary &c. for support of a Native Bur. Teacher, \$150; for support of a Burman Child named Maria T. Jackson, \$25; for foreign Missions, \$500,		675,00
Dea. Charles Swasey, Treasurer of York County B. F. Miss. Society. Me. per Dr. Austin,		175,00

HEMAN LINCOLN, *Treas.*



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